

# VERMONT TELEGRAPH.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

O. S. MURRAY, EDITOR AND PROPRIETOR.

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## TERMS.

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## EDUCATION.

Farther Extracts from Weld's Report on Manual Labor.

### III. THE PRESENT SYSTEM OF EDUCATION IS PERILOUS TO MORALS.

The Committee are respectfully referred to the following testimony:

"Youth must and will have employment of some kind. They cannot study always. In our colleges they are usually suffered to devise their own ways and means of amusement. They are expected indeed, perhaps exhorted, to take exercise, and they are allowed abundance of time for the purpose. Still the whole concern is left to their own discretion. The time they have; and the question is, how do they spend it? Often in mere idleness, lounging, talking, smoking, and sleeping; often in sedentary games, which, whether in themselves lawful or unlawful, are always injurious to the student, because he requires recreation of a different kind; but too frequently in low, degrading dissipation, in drinking and gaming, to the utter neglect of every duty, and to the utter abandonment and sacrifice of every principle of honor and virtue. I will not finish the melancholy picture which I had begun to sketch, but indeed from fancy or from books, but from facts which I have often witnessed, and which have sometimes led me almost to question the paramount utility of such institutions to the community. Still, with all their faults, I remain their decided advocate. But may they not be improved; or may not others be organized upon wiser and safer principles?"—*President Linsley, Nashville University.*

The student would be kept busy. In the present system, there are three or four hours in all institutions, during which the student is set free from all requisitions. He has nothing to do. Then, if universal experience proves any thing, he stands upon slippery places. It was when the unclean spirit had found the house empty, that he introduced seven other spirits fouler than himself. Let any man visit our literary institutions, and take an inventory of facts upon this subject, and he will be convinced that hours of idleness are a gift to the student originating in very questionable benevolence. In fine, modern education, by throwing into the hands of youth a number of entirely vacant hours each day, holds out a premium to insubordination, and practically legalizes those innumerable devices of mischief, indecency, and outrage, which abound in our literary institutions. Instead of surrounding the former character with bulwarks of defence, it opens a thousand avenues of access, and surrenders the individual to indiscriminate assault. Yea, more; it furnishes temptation with a passport to its victim, smooths the way for it, beckons it onward, and by refusing to make those requisitions which would keep it at bay, becomes its endorser, appears as its apologist and advocate, and pleads for justification of the ruin it produces. Whereas, if this defect in the existing order of things should give place to a regulation which would fill up with suitable exercise those hours of idleness so perilous to the student, he would be kept "out of harm's way."

Sufficient exercise would be a preventive of moral evils by supplying that demand for vivid sensation so characteristic of youth, whose clamors for indulgence drive multitudes to licentious indulgence, or to ardent spirits, tobacco, and other unnatural stimulants. It would preserve the equilibrium of the system, moderate the inordinate demands of animal excitability, and quell the insurrection of appetite.

Sufficient exercise would operate as a preventive of moral evils by removing those causes of irritability, jealousy, fickleness, and depression of spirits, which are found in an unhealthy state of the system. In corroboration of these views, permit me to introduce the following testimony:

"The most effectual security against external and internal causes of corruption is constant occupation; and without this, no system of discipline can be efficient."

"And it is especially important, while the character is yet unformed, and the appetites and passions yet unaccustomed to submission and self-denial."—*Annals of Education.*

"Industry is the great moralizer of man. The great art of education, therefore, consists in knowing how to occupy every moment in well directed, and useful activity of the youthful powers."—*Pellenberg.*

"The declaration is as true as it is true, that exercise promotes virtue, and subdues the storms of passion."—*Dr. Harris, of Philadelphia, on Physical Culture.*

"Labor of all kinds favors and facilitates the practice of virtue."—*Dr. Rush.*

"Make men work, and you will make them honest."—*John Howard.*

"Physical and moral health are as nearly related as the body and soul."—*Huffland's "Art of Living."*

"I believe exercise to be indispensable to bodily health, and that all the operations of the mind are invigorated by health. I believe it equally promotive of the improvement of moral feeling. All the benevolent impulses of the heart are quickened."—*Hon. John Quincy Adams, Mass.*

From the Common School Assistant.

### STUDY OF ARITHMETIC—No. 2.

The teacher requires the scholar to commit the rules to memory, but never gives or demands a single reason for one of them. The pupil has not understood the examples—knows nothing about the facts upon which the rules are founded; and of course does not understand the rule, or see any direction or application in it. The teacher is peremptory for the memoriter recitation of the rule, and the scholar, after many accusations of his memory, and much protracted labor, is able, from the mere association of words, (for he has not, during the hundred readings, got an idea) to repeat the rule without the book.

I have frequently met with some of the larger scholars who could promptly and accurately repeat every rule in the arithmetic, and yet they were not able to apply in practical life the most simple one, nor did they know one reason for any of them. How can they expect that such knowledge will be of any use? The great thing aimed at with teachers, seems to be the ready recitation of the rule from memory, rather than the ready application of it to practical purposes.

The tables, also, which ought to be committed before any progress is attempted, are either entirely overlooked, or less than half learned. The child is at work in the rule of multiplication, and does not know how many four multiplied by four make. Every time he multiplies he is sent to the multiplication table. This constant reference to that which he ought to know, interrupts his operations—he forgets the last step he took, and on examination the sum is wrong. In this manner he goes through the rule; still ignorant of the table.

He is, perhaps, ciphering in the compound rules, but he does not know one of the tables of weights and measures! If any thing is done, there must be a constant turning back to the tables; and there they should keep till they know them. In every-day transactions of business, these tables are required, but the pupils have never learned them, and thus are compelled to spend considerable time in hunting up a book that will inform them, or to make confession of their ignorance, and beg the knowledge from some of the company—a shameful resort, indeed, for one who has had the opportunity of acquiring this necessary knowledge.

If the tables had been thoroughly learned at first, there would not have been this delay and embarrassment in working the sum in the school-room, or out of it in transacting the necessary business of life. But few scholars graduate at our district schools, who are able to recite the one-twentieth part of the tables. They are consequently unprepared for the most common transactions in practical life.

There is another defect found in nearly every school. The scholar has been laboring on a sum for some time, but cannot get it right. He carries it to the teacher, who takes the slate to himself and does the sum, the scholar at the same time looking at something else. The slate is returned with the sum done out, and the boy takes his seat. Does he now examine the work of the teacher, and see what was done to obtain the answer? Not at all.

Why? Did the teacher explain it to him? No. Has he any more knowledge of the sum now than he had before he went to the instructor? No. What does he do then? Why, he rubs out the sum and proceeds to the next. He has got over it, he has gained so much towards the end of the book; whether he can do the sum or not is of no consequence to him or trouble to the teacher. Such, it is frequently seen, is the indifference of the teacher, and the superficiality of the scholar.

### STARTING CHILDREN IN THE WORLD.

Many an unwise parent labors hard and lives sparingly all his life for the purpose of leaving enough to give his children a start in the world, as it is called. Setting a young man afloat with money left him by his relatives, is like tying bladders under the arms of one who cannot swim—ten chances to one he will lose his bladders and go to the bottom. Teach him to swim and then he will never need the bladders. Give your child a sound education, and you have done enough for him. See to it that his morals are pure, his mind cultivated, and his whole nature made subservient to the laws which govern man, and you have given him what will be of more value than the wealth of the Indies. You have given him a "start" which no misfortune can deprive him of. The earlier you teach him to depend upon his own resources the better.

## PARENTS' DEPARTMENT.

From the Mother's Magazine.

### A BENEVOLENT SIN.

Among the most prominent and troublesome and vicious habits of childhood, is that of falsehood. So prevalent is this vice, in early life, that we scarcely find a child upon whose veracity we can depend. To gain a knowledge of a cause, is taking an important step towards removing its effect. Let us then inquire, to what is to be attributed the prevalence of the vice of lying, in childhood.

Let any parent look back to the first untruth his child uttered, and we believe he will find it was dictated by fear. If memory does not serve him here, let him observe a child so young that this vice has not become a habit, and we think he will remark that fear gives rise to every untruth.

If this be so, it is a want of moral courage that lies at the foundation of the evil, and this admitted, we shall know how to apply the remedy.

Generally, children are by nature timid. They shrink from every kind of danger, where they think it exists. They have still less of moral than of physical courage. How natural, then, that they should shrink from correction and reproof. Unfortunately, parents are not sufficiently cautious in putting their courage to too severe a test. Something has been done amiss; with a threatening eye and a raised voice, the question is asked, "Did you do this, sir? Tell me the truth." Under such circumstances, the parent has scarcely the right to expect such an exertion of moral courage as the truth would require, from the delinquent.

Some parents have found so much difficulty on this subject, that they have declared they believed such a child was a constitutional liar. What an awful, and what a discouraging thought! If any mother's heart has bled over this reflection, let her consider the disposition of the child, and inquire if it is not constitutionally a very timid one, or if she is not habitually too severe or harsh.

Lying, like every other habit, is strengthened by time. He who first lied from fear, will no doubt afterwards lie from habit. It is also contagious. I cannot agree with one who asserts, that all children are made liars by the untruths told them by their parents. But it is a melancholy truth, that they have examples of deception set them, by those to whom God has intrusted the care of their souls, that cannot have other than the most pernicious tendency. Elder brothers and sisters also, frequently exercise a most unhappy influence in this particular. So do playmates; so do servants. But a fact occurs to me that proves conclusively, that this habit may exist, independent of any other cause than a want of moral courage.

Mrs. M. had an only child, educated solely by her mother, lived constantly under her eye, and from not going to school, associated but little with other children. Mrs. M. was a person of the strictest veracity. She detested the very semblance of falsehood, and never practised any of those deceptions so common in the management of children. And yet this little girl was addicted to this vice to a great degree. But it was only under circumstances, in which her moral courage failed her. She had been carefully taught the inconvenience, the disgrace, and the sin of lying; and where fear did not prevent the operation of principle, she strictly adhered to truth. And yet when it came to the question of a fault, her mother never knew when to believe her. She had not moral courage to incur the danger of punishment. She was naturally of a very timid disposition, and her mother had not been careful not to bring this constitutional defect into action.

But let mothers take encouragement, and persevere in the path of duty. As the moral courage of the child was strengthened by years, the force of early instruction was seen, and principle had its triumph. When she attained the years of womanhood, she was remarkable for her strict veracity.

How often has her mother's heart ached, when this her only child was guilty of a sin so abhorrent to her feelings! Many a time has she despaired of eradicating this fault; but still she strove, and still she prayed, and her efforts were blessed. If, then, a want of moral courage lays the foundation of this vice, children should as much as possible be treated in such a manner, that they will not be tempted to commit this sin. If it can be avoided, do not place them in situations in which they must exert great moral courage, or tell an untruth; they are almost certain to do the latter, for they do not possess the former.

Converse frequently with them upon the subject; habitually impress upon their minds the sin of a lie, and the punishment God has annexed to it, and pray frequently in their hearing that they may be preserved from it.

A little boy had done some trifling injury. When asked if he had done it, he denied all knowledge of it, and was believed. A few days after, his aunt was conversing with him upon this sin. The next day, without any thing farther having been said, he went to the person to whom he had denied the fact, and owned he had told a falsehood.

If at all consistent with duty, never punish a child for a fault that he owns, and let him feel that you will not, unless duty demands it. Establish a habit of owning a fault, and it will carry a child very far in doing so, though in a particular instance he should incur the risk of punishment. When endeavoring to elicit truth, unite kindness with decision. Few children can withstand their combined force.

Be careful to form a correct habit in your first-born; the others are greatly influenced by his example. With all, it is easier to prevent the formation of the habit, than to break it when formed.

We have here considered fear, or a want of moral courage, habit, and example, as the most prominent of the causes of the vice of lying in childhood. Through life, the temptations to it are frequent, and the causes of it numerous. But a settled conviction of its sinfulness in the sight of God, and the punishment he has annexed to it, deeply impressed upon the mind in early youth, will go far in preserving us, ever after, from the snares of him "who goeth about like a roaring lion, seeking whom he may devour."

## RELIGIOUS MISCELLANY.

### MOURNING APPAREL.

There is, in the annexed communication—which comes to us in an unknown hand—such a touching earnestness, and such deep conviction, as of themselves to commend to attentive consideration, the arguments put forth against the custom of wearing mourning apparel for a deceased relative.

Coinciding, as we do, moreover to a great degree, in the sentiments here expressed, we more readily give place to them.—*N. Y. Amer.*

So bigoted do we become to long established usages, that we too rarely ask of our proper pride, the question, "Are these customs based upon correct principles, upon motives honorable to human nature, or human intellect—or are they the offspring of prejudice and superstition—of an enlightened age—of a narrow minded bigotry, which should find little sympathy in an age when education in every form is so easily attained?" I have read many a rational and feeling paragraph within the last ten days, on the subject which suggests these reflections. I mean the custom so widely prevalent, of wearing mourning apparel at the death of a friend. It seems to me that the strongest circumstances which can be adduced in support of the custom is its antiquity; and objections may be urged to it, which have the more important sanction of reason and good feeling. I feel deeply the difficulty as well as the delicacy of opinion on a subject like this; and were I not myself among the bereaved—I should feel that I had not the right to touch upon, much less to dictate in a matter thus connected with the finest sensibilities and the holiest impulses of our nature. Those possessed of the strongest feelings and the warmest attachments to family and friends, would naturally be the most difficult to persuade that this outward manifestation of grief for the loss of a relative could be dispensed with, without disrespect to the memory of the departed; for the association of black garments with death, with consequent sorrow, the solemn procession, the yawning tomb, and all the sad accompaniments of this mournful ceremony, is so direct, that it seems a rude, an unholy liberty, to break the chain. Yet who of those whose fate has made familiar with these heart-rending scenes, but has felt the dreadful, the sickening appropriateness of the preparations which custom has ordained to break in upon the poignant sorrow of the bereaved? Who has not felt, when the heart is mourning by the scarce cold clay of the friend whose spirit has just fled its earthly tenement, that the sight of crapes and stuffs, the presence of a mantua-maker or a tailor, the process of measuring, of fitting and of consulting about the form, the fashion, and the price; who has not felt, I say deeply, and with disgust, that these preparations are a cruel outrage to nature and to sentiment? Oh! I have felt it—sadly and sorely too have felt, as I stood by the remains of my beloved brother and sisters, as one by one they have fallen under the unrelenting hand of disease, leaving the heart desolate and the hopes withered. Never, never shall I forget the feelings with which I crept through the streets with swollen eyes and bursting heart, to a tailor's shop to be measured for a suit of black clothes, when death had just made his first inroad into our then large family! We had never, till then, known affliction. A beloved brother, a saint in character, and the eldest of the family, to whom we all looked up for counsel and example, was taken away after a long illness and great suffering. It was then, though quite young, that I was first impressed—and deeply—with the cruelty of this heart sickening custom, and wept in vain, when assured by my parents that its observance was necessary.

That sacred grief which such bereavements call forth, intuitively shuns observation, and had not the season of mourning better be passed in quiet meditation, undisturbed by the jarring, and the sickening subjects of dress and fashion?

From the Buffalo Spectator.

The last Home Missionary contains a letter from Rev. R. V. Hall, dated Laprairie, Lower Canada, from which we have taken the following:

SEASON OF REFRESHING.—About the first of December our meetings became very solemn and deeply interesting. Among the impatient who attended our prayer meetings were seen several individuals, who had for years absented themselves from any place of religious worship.—They now began to feel that they were not disinterested spectators, but that religion was a subject in which they were interested, and that they had something to do to be saved. Within a few weeks, about eighteen professed to have submitted their hearts to God, twelve of whom have since united with the church.

During the months of February, March, April, and May, the Lord was in our midst by his Spirit, "convincing of sin, of righteousness, and of judgment to come," and quite a number, I trust, were persuaded to flee from the wrath to come, and lay hold on the hope set before them in the gospel.—There have been added to our little church, during the past year, on professions of their faith, 32, and 5 by letter from other churches.

Others we trust, have been converted, some of whom have united with other churches, and some have not, as yet, united with any church. Though the number is not large, who have been born again, and we have great reason to mourn when we see the thousands of dying souls around us, yet, surrounded as we are by error, superstition and idolatry, in its worst form, we feel that God hath done great things for us, whereof we are glad: to his name be all the glory.

### NEW-YORK BAPTIST CONVENTION.

The fifteenth anniversary of this body was held at Whitesboro', Oneida Co., the 19th and 20th days of October ult. Br. B. T. Welch, who was appointed to preach, being under medical treatment, was unable to attend without serious exposure; and his alternate, Br. D. Eldridge, also being absent, Br. E. Kingsford delivered an interesting discourse from the words, "My kingdom is not of this world." We must defer our remarks on it until the next number. The assembly, though not as large as on previous occasions, owing to the unpleasantness of the weather, was attentive and solemn; and it is hoped the season was not without profit. Every anniversary of this society has been one of interest, and the present not less so than the preceding. The delegation was not as numerous as usual, though many of the associations were represented.

Br. O. C. Comstock called the Convention to order, and Br. S. H. Cone, of N. Y. was chosen moderator, and Br. Bellamy and Freeman clerks. After the list of regular members and delegates was made out and recorded, ministering brethren present, not members, were invited to a seat, & united in the deliberations.

In the evening, the report of the Board, which was one of uncommon interest, was read by the Secretary, Br. Smither.—Though the commencement of the year was unpromising, yet the sequel was truly prosperous. The churches came up with their usual liberality, and the pledge to the A. B. H. M. S. will be nearly if not quite redeemed. The number of missionaries employed the last year was fifteen. Fifty-two years of ministerial labor have been performed, thirty-three of which were pastoral, and about nine missionary; forty-four churches in N. Y. and one in N. J. have been aided in sustaining the administration of the word and ordinances. Several destitute regions have been visited with the gospel. Three churches have been constituted, and three conferences have been organized. More than three hundred and fifty have embraced the gospel; more than ten thousand families have been visited, and more than six thousand sermons preached. The station at Tonawanda is still in pleasant progress, and the little native church throws out its light upon the remnant of the poor natives around it. Two were baptized last year. About twenty-five children enjoy the benefits of the school; and the proceeds of the farm, with the appropriations of the government, nearly support the station.

The Treasurer's report was also read, and the report of the General Agent. The receipts the past year exceed \$18,000—including the amount raised by the Young Men's Missionary Society of New-York. Appropriate resolutions were offered on each, and addresses made by Br. Perkins, Covell, Bellamy, Comstock, Raymond, Galusha, and Warner, which time requires us to postpone until next week.

Br. S. H. Cone delivered a discourse on Thursday afternoon, on the subject of the A. F. B. Society, which the assembly were well prepared to receive and profit by.—*N. Y. Baptist Register.*

A THINKING CHILD.—At a missionary station among the Hottentots the question was proposed, "Do we possess any thing that we have not received of God?" A little girl of five years old immediately answered, "Yes sir, sin."

CHURCH CONSTITUTED.—A Baptist Church was constituted at Curwensville, Jefferson Co. Pa., Sept. 21st, consisting of 14 persons, and on the day following one was added by baptism.—*Id.*

## MISSIONARY.

From the Bap. Missionary Magazine, Oct. 1836: Deputations to the Missionary stations in the East.

Journal of Rev. Howard Malcolm.

Continued.

Friday, 30.—The monotony of a calm (for the N. E. trade wind has already failed us) has been agreeably relieved yesterday and to-day by the neighborhood of two ships, much larger than our own—one English and the other American: The English ship, (the John Barry, of London,) is full of convicts for Sydney, in New South Wales; we understood the Captain, when he spoke us, that there were 260 of them. They swarmed on the whole deck, and in the rigging, while men under arms stood sentry over them. There were probably some troops also on board, as there were several officers on the quarter-deck, and a fine band of music. This was politely mustered yesterday, when we were as near as we could safely sail, and played for an hour or two, very delightfully. As the music swelled and died away in heaving and exquisite cadences—now gay—now plaintive, and now rising into martial pomp, it not only refreshed, and soothed, and exhilarated, but awakened trains of not unprofitable thought. They belonged to our father land—they came from the noblest nation earth ever saw—they were but lately arrayed against us in horrid war—they bore to a distant home, a motley crew of refined and vulgar, educated, and ignorant, now rebuffed by sin to common convicts, and perpetual banishment. And was God acknowledged among them? Did any of them go to Him in their distresses? Would they in exile finish an inglorious life, and meet the second death? Or, will some faithful preacher find them there, under whose admonition they may recover earthly honor, and find eternal life? O, that their native land may long remain the pillar of freedom, the source of noble missionary endeavor—that her stupendous navy may rot in peace—that this ship may have souls born to God among her crew, and that the convict colony may soon be a part of Christ's precious church.

The American ship was the Canada, of New-York, Capt. Hicks—a noble ship, whose sailing greatly surpasses ours. We went on board, and spent half an hour very pleasantly.

Monday, Nov. 2. A perfect calm yesterday enabled me to preach on deck.—Every person on board was present, except the man at the wheel, and one sick in the fore-cabin. Our national flag, wrapped round the capstan, made a romantic pulpit, while another extended across the ship, just behind my back, from the awning to the deck, made us a beautiful tabernacle, and gave a charming aspect of compactness and sociability to our little convocation. O that God would bless the endeavor to the souls of our unconverted fellow voyagers! I often converse with the men individually; but though they receive my remarks with the greatest kindness, and seem to possess many good qualities, I do not perceive any particular anxiety on the subject of religion resting on the minds of any of them. The brethren and sisters seem truly prayerful for the conversion of their immortal souls. This was exceedingly manifest this evening at our monthly concert of prayer, and is generally at all our social meetings. I visit the sick sailor frequently, and carry him little delicacies; but his extreme sufferings seem as yet to be fruitless of spiritual good.

Thursday, 5.—Reached the south-east trade-wind, and are going gaily with a steady breeze, at the rate of 7 miles an hour. Those who have not been to sea, can scarcely realize the exhilaration of spirit produced by a strong favoring wind, after wearisome delays. We had scarcely made any advance for ten days, and were almost weary of delay. When we had wind, it was in severe squalls, often ahead, accompanied with heavy showers. The majesty of a few sharp squalls, however, repays one for the delay and danger they may involve, and tempts the timid passenger to brave the wind and a wetting, for the pleasure of the sight. Every sluggish sailor is converted instantly into a hero. Every order is obeyed on the run. The lofty display of canvas which had been flapping against the masts, is rapidly reduced, as the threatening cloud draws on. Regardless of the huge drops which now begin to descend, the captain stands at the weather bulwark, peering through half closed lids, into the gathering gloom. Fiftful gusts herald the approaching gale. More canvas is taken in, the waves are lashed to foam, the wind howls through the rigging, the bulk-heads creak and strain, the ship careens to the water's edge, the huge spray springs over the weather bow, the rain descends in torrents, the mainsail is furled, the spanker brailled up, and the whole force of the blast is upon us. "Hard up," roars the captain. "Hard up sir," responds the watchful helmsman. The noble thing turns her back to the tremendous uproot, and away we scud, conscious of safety, and thrilled with emotions of sublimity.

The rush is over! The dripping sea men expand again the venturesome canvas—the decks are swabbed—the tropical sun comes out gloriously—we pair ourselves to promenade, and evening smiles from golden clouds, that speak of day.